346 the entranceway. If a storeroom is built on a porch, it will be right of a left entranceway or left of a right entranceway. As in houses, arrangement of interior features is dependent upon a left or right (353) entranceway. If there is a left entranceway, a sleeping platform will be built against the left wall in the front room (Figure 18). This room frequently has a back door, and the open doorway leading from (354) front room to kitchen is arched. The kitchen fireplace, located opposite the door, is used for cooking food to be offered to the deity and then given to worshipers. A sacred room, entered through an arched 346 doorway identical to doorways separating front and kitchen rooms in 778 houses and temples, replaces the hagotu found in houses. Within the sacred room the deity's image is placed upon a shelf to the right. Besides other minor storage platforms, there is usually a storage platform covering the sacred room. Unlike houses, a temple does not have a bathroom.

346 Badagas also build temples which are variants of a small Hindu temple type constructed all over India. Although these vary in size 778 and shape, they contain certain basic features. The deity's image is •532 housed in a small, dark inner sanctuary surrounded by brick walls and often surmounted by an ornate cupola. Images of animals, goddesses, gods, and saints constructed from terra cotta or rod metal covered by mortar, then painted over with many bright colors, often cover a 346 cupola. Attached to the deity's room there may be one or two rooms, but sometimes there is an open-sided shed with compacted earth or cemented floor, pillars of stone or wood, and a roof covered by corru- 778 gated iron sheets or tiles. In front of any Shiva temple there is

likely to be a tall stone shaft called a mahalinga, which is another emblem of Lord Shiva. Near or within the inner sanctuary, and adjacent to the mahalinga, there may be carved stone bulls (Nanthis) representing Lord Shiva's vehicle.

Thoraiyas and Badagas. Harkness (1832: 109) stated that the Thoraiyas, "a lower class of people who had principally gained their livelihood by weaving a kind of sackcloth," came to the Nilgiris after the first Badagas. When Harkness traveled over the upper Nilgiris he apparently noticed a few Thoraiya families residing in hamlets where Badagas or other caste people dwelt, but he also mentioned a Thoraiya hamlet. The Thoraiyas, who were generally the poorest inhabitants, used the distaff and spinning wheel (Harkness 1832: 112). Thus, they probably continued to weave cloth.

Thoraiyas presently inhabit a few of their own hamlets, but many live in hamlets or villages occupied by Badagas and other caste people. Because of their lower caste standing, they are separated from higher caste members by space, a wall, or both (Figure 17). Their houses are similar to Badaga houses, but proportionately more Thoraiyas live in half-houses (Figure 18). Thoraiya temples are also like Badaga temples. Some Thoraiyas cultivate their own land, but others earn all their income by laboring for others. Because of the abundance of mass-produced cloth, they no longer weave cloth.

In all likelihood Thoraiyas labored for the Badagas from a long time prior to Harkness' visit. Traditional relationships between Badaga master families and Thoraiya servant families cause some